THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

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WHAT IS A PROPHET?

It is said to be an article of Mahomedan belief that madmen are the special favourites of Heaven, and every mark of insanity is considered a convincing proof of inspiration.

This, of course, is treated by Christians as ridiculous; and if their own ideas concerning inspired mortals were fit to stand the test of reasoning analysis, their views upon the subject might be entitled to profound respect. But, in our endeavours to answer the question which heads this article, we may perhaps find that Christians and Mahomedans, after all, do not so very widely disagree on the subject. The further we are removed from any object, whether by time or distance, the more we are apt to draw upon the fertility of imagination, and less upon the ungarnished verity of facts; and if we have never seen the subject of our cogitations, this peculiarity is proportionably increased. Cloudy visions enveloped in the mists of tradition or imperfect description flit before our mind's eye, till fancy seizes the shadowy outlines and creates an ideal which becomes at once the object of our reverence and admiration, or our detestation and disgust,—in either case unjust as regards the primary cause.

This is pre-eminently the case with respect to the popular theory concerning inspired men. Not only disbelieving in their present existance, but confining them to a period which the driest historian cannot approach without entering into the fanciful realms of poetry, it is no wonder they have surrounded them with a poetical garb more imaginary than real; and when we consider that age after age has added some colouring or touch to the ideals of the preceding one, we have no reason to be surprised, should the solemn fact be thrust before us, that the popular ideas concerning inspired men are the fictions of inventive imaginations.

We will proceed to demonstrate the truth of this; and having done so, we shall have discovered why it is that moderns are generally so slow to believe in existing Prophets, as it would be impossible for individuals to exist (other than lunatics) like the ideals they have created for themselves, of men wrapt in prophetic vision and gazing on the secrets of the future. But we will first describe the supposed characteristics of inspiration. Imagine, then, an individual of tall, commanding appearance, with features of rigid sternness and sepulchral solemnity, eyes glaring with a strange unearthly fire, rolling in frenzied wildness or fixed on vacuity, hair thrown back from a lofty forehead of unnatural whiteness and floating in unkempt masses over the shoulders, lips muttering strange and unconnected sentences, and the whole appearance bearing unmistakeable tokens of an utter disregard to personal appear-

ance and an entire contempt of everything connected with this mundane existence, and you have before you a veritable likeness of an ideal prophet, such as many of this generation suppose the ancient Prophets were. That this picture is not overdrawn the many descriptive works published illustrative of eminent inspired characters fully confirm. Now, if such a character was described to any intelligent individual of the present day as existing in his neighbourhood, he would unhesitatingly pronounce him a fit subject for a lunatic asylum. But gather round him the garments of departed centuries, and the case becomes instantly changed. Imagination usurps the place of plain, matter-of-fact, common sense, and conjures up some supposed ascetic or holy man of old, whose name figures prominently in the well-filled calendar of saints, garbled in the fanciful trappings of a Dante, a Milton, an Angelo, or a Raphael.

Thus far, then, and no farther, despite assertions to the contrary, do Mahomedans and Christians disagree—that while the latter confine their ideals to a period of time ceasing some eighteen centuries ago, the former respect and venerate their presumed favourites of Heaven as living among them now.

Johnson has defined inspiration to be "An infusion of supernatural ideas;" and here the great lexicographer has fallen into the common error. Everything that exists is guided by certain fixed principles, and every apparent departure from these principles is not an infringement of the laws of nature, but the operation of some power or principle with which we are unacquainted. There can exist no such thing as supernatural causes or effects. Superhuman is the only expression admissible when treating of the cause of inspiration; and as the Bible is the only authentic record of inspiration professedly believed in by the bulk of Christendom, to it we refer to demonstrate what prophets and inspired men are, and wherein they differ from other mortals.

Noah was a man peculiarly favoured of Heaven and blessed with a foreknowledge of that deluge which baptised the earth for the cleansing away of the corruptions under which it was groaning, and swept from its surface the wicked generation contemporary with him. We have no account of his having received any assistance, except from his own family, in constructing the ark in which they were preserved. He therefore must have laboured as a ship-carpenter to secure his own and family's temporal salvation. After the deluge, he turned his attention to agriculture and vine-dressing, enjoying the fruits of his labours. Thus he was carpenter, farmer, and vine-dresser, all of which required the practical, every-day attention of a mind free from frenzy, calm and calculating. Abraham was remarkably blessed of the Lord, enjoying the society and converse of angels and visitants from the courts of glory. As shepherd, friend, or warlike chieftain, he performed his duties well and faithfully, attended to the cares of his flocks, settled disputes with his neighbours, washed the feet of his guests, and with the promptitude and vigour of a veteran in war attacked and defeated the spoilers and captors of his kinsmen. Thus did he display the various characters of shepherd, entertainer, soldier, and friend, and fully sustained his patriarchal dignity.

The character of Moses, who was *par excellence* the Jewish Prophet, is pertinently exemplary of that elastic range of capacity which many of the servants of God displayed. After eighty years' probation, forty of which he passed as an humble shepherd in the wilds of Midian, he was called forth to lead the hosts of Israel. As leader, judge, legislator, or architect, we find him equally alive to his onerous duties and sagely carrying out the instructions of Jehovah to bless, benefit, and advance the interests of the people under his control. We can but briefly glance at the leading characteristics of Joshua, the able general and surveyor,—of Samuel, the wise and fatherly judge,—of David, the adept in war, kingcraft, and music,—and of Elisha, the ploughman-prophet, while the fact remains before our minds that these men were not mere visionary characters given up to the wild frenzy which some suppose inspired men were the subjects of, but leading members among an enlightened and powerful people, whose genius and works have stamped them as practicalists of no common order. Amos, the herdsman of Tekoa, while following his daily avocations, was filled with the visions of heaven, and his prophecies pointedly referred to events subsequent to his own day, some of which are even now

under fulfilment,—while his son Isaiah, "the evangelical Prophet," was found to act as counsellor and adviser, and in one recorded instance as physician. (2 Kings xx. 7.) Daniel, raised to be second in power to a potentate, next claims our attention, as, in that capacity and the various others which he filled, profound wisdom and a calm, unclouded mind were absolutely necessary. We might speak of a Peter, a Paul, and a host of others who manifested untiring zeal, indomitable perseverance, and unflinching determination in the propagation of the noble truths they taught,—all bright luminaries of inspiration and abundantly gifted with the prophetic spirit, but were yet found, when occasion or necessity required it, working at their crafts, temporally unnoticed and undistinguished. But enough has been advanced to support the answer that we are about to give to our leading question.

We have found men filled with the spirit of prophecy acting in their various positions among carpenters, farmers, vine-dressers, shepherds, patriarchal chieftains, leaders, legislators, judges, architects, generals, surveyors, kings, musicians, ploughmen, herdsmen, counsellors, physicians, provincial satraps, fishermen, and tentmakers, and in each of these capacities acting well their parts as men who fully understood and were capable of practically carrying out the duties devolving upon them. The only legitimate conclusion we can come to from the foregoing is that a Prophet of God is like another man in personal appearance, general characteristics, and avocations, but one who is specially called of God, inspired from on high, and commissioned with a message bearing on the future and fraught with deep-meaning interest to all to whom it is addressed.

There are many individuals amongst politicians, statesmen, and theologians, who can, by comparing the past with the present and understanding the natural and consequent bearing of human events, based upon a knowledge of human nature, confidently predict certain events from known causes. Such are prophets, inasmuch as they predict events to come. Yet they are not Prophets of God, nor commissioned from on high, though gifted with superior wisdom, as their most confident assertions and sanguine anticipations may prove baseless, and *must* do so, if placed in juxtaposition to the purposes of the Eternal.

But by such men is the world led. Yet the futility of many of their anticipations will appear when the winding-up scene of the last dispensation is unfolded, and those who now walk in our midst scarcely noticed, yet bearing faithful testimony of Jehovah's designs, are recognized as God's accredited agents upon earth, to unfold the curtain of the future and lay bare the dark and mystic events whose advent has unmistakeably cast their shadows on the foreground.

S.

THE ESSAYIST.

SYSTEMATIC RELIGION.

The last number of the Essayist considered man in his religious character. His essential nature was the subject, however, rather than the wants growing out of that nature, and *systems* of religion were not contemplated in the view then taken. But we have now come to treat of those wants and to deal with "systematic religion."

The best illustrator of human nature is man himself, and the best authority upon the wants of man is the actual manifestation of those wants. If we can discover what has actually grown up among mankind, and what in their various characters and relations they have manifested in the experience of thousands of years, that growth will show to us what is natural to man, and those manifestations will declare his wants. We can thus obtain for the basis of conclusions the ground of positive philosophy, which in all cases is preferable to the uncertainties of speculative philosophy.

We find growing up among mankind organizations, institutions, systems, and societies. Organizations, institutions, systems, and societies are therefore natural

to man, for they have grown out of his conditions, relations, and wants. Moreover, they are further shown to be natural by the fact that they are the growth of thousands of years, and have existed in all time, and are not the offspring of to-day and the departed of to-morrow. Next in order may be classed authorities, laws, masters, teachers, guides, officers, helps, and governments. As we go on, we find relationships, bonds, covenants, and obligations; then commandments, doctrines, discipline, philosophy, revelations, &c., are brought in; and with them come gifts, endowments, rewards, and punishments. There are also commissions, ordinations, ordinances, forms, ceremonies, symbols, and means of expression, besides various details unnecessary to name. In a greater or less degree, most of this is applicable to man in each of his characters, whether national, political, social, domestic, or intellectual. Everywhere he is illustrating the same truths and manifesting similar wants. But in his religious character it is eminently so; for it is a remarkable fact that whatever can be found elsewhere can also be found in an analogous form in the domains of religion, and what has grown out of either of man's characters has a corresponding development in his religious one. Thus it would seem that the religious character of man comprehends all that concerns him, and that his religious wants circumscribe all his other wants. And as the whole named above can be found in the domains of religion and growing out of its soil, religion in its systematic character properly comprehends the whole. Moreover, the whole *has been* found in the domains of *Divine* religion. Thus is left no room to query whether or not some of these developments are intrinsically monstrous or improper; for evidently that which has actually grown out of Divine religion properly belongs thereto, and is neither monstrous nor improper when found in the integrity of its origin. Nor does the fact that truths are often perverted, ordinances changed, and other religious developments corrupted or turned from their original intention at all affect their primary quality and rightfulness. But this point we will leave for future consideration, and deal with that which more directly concerns the subject of systematic religion.

The experience, then, of thousands of years and the actual manifestations of the religious wants of man abundantly sustain the claims of systematic religion. It is not enough that religious nature and religious sentiments and truths exist; for a Divine religious *system* is also needed to fit that nature and embody those sentiments and truths.

There being in man an innate consciousness of the existence of God, which, whether understood or not, still speaks,—whether disowned or not, still utters its voice, man essays to clothe him in the highest form and to give him the most becoming character which his mind conceives, or nature supplies, or revelation makes known, or tradition teaches. But as the standards by which the Deity is measured are various, and the differences in the comprehension of minds very great, and the spiritual light of nations and ages very unequal, the forms and character which they ascribe to the Supreme are, by consequence, corresponding.

Mankind also require forms of worship in which to adore the Creator and gain his approbation and protection, while they will also seek for some sacrifice or means to propitiate Heaven and turn away the wrath of offended Deity. And, connected with this, oracles, seers, teachers, and priests will be necessary to make known the will and things of heaven and to administer in the ordinances and sacraments pertaining to religion.

To meet these wants of man and embody the truths, qualities, and powers of religion, the Designing Mind has devised a glorious system—the Great Father has instituted means to bestow the blessings and efficacy of religion upon his earthly children. The spiritual promptings of the inner life and the wonders of creation have led mankind to look above for the existence of God, and he has looked down upon them to acknowledge that existence, and by direct revelation and inspiration has made known his mind and will. He prepared and gave a sacrifice to redeem the world and atone for the broken law. He has bestowed his oracles, sent prophetic and angelic messengers, and raised up seers, lawgivers, divine masters, priests, and shepherds. He established his Church, fixed in it the proper official pillars, instituted its government, and conferred gifts, endowments, and various blessings. He

gave forms and ceremonies of celestial order and instituted ordinances, sacraments, and covenants for the remission of sins, the gift of the Holy Ghost, the commemoration of the Great Sacrifice, and the union and perfection of the body of Christ. All this, and more than the limits of an article or the imperfect knowledge of the present will permit any writer to pen, belongs to Divine "systematic religion."

HISTORY OF JOSEPH SMITH.

(*Continued from page* 204.)

[June, 1843.]

To show the wickedness and rascality of John C. Bennett and the corrupt conspiracy formed against me in Missouri and Illinois, I insert the following under date of the letter:—

"Independence, Mo., June 10, 1843.
To his Excellency Governor Ford:—

Sir,—For the last three months I have been corresponding with Dr. John C. Bennett relative to one certain Jo. Smith, *Mormon* Prophet, &c., of your State. In several of Dr. Bennett's letters to me, he informs me that my name is known to you. Taking this for granted authorises me without hesitation to write you fully upon a subject that the people of this part of our State feel themselves vitally interested in.

At the last term of the Circuit Court of Davies County, an indictment was found by the grand jury of said county against Joseph Smith for treason against this State. The necessary papers are now on their way to Governor Reynolds, who, on the receipt thereof, I have no doubt, will make a requisition upon you for the apprehension and delivery of said Smith to the bearer, Mr. Joseph Reynolds, who goes as a special agent to attend to this business; and I am in hopes that, so soon as the proper papers come to hand, you will take that course that will secure this *impostor* and have him delivered over to Mr. Reynolds.

Dr. Bennett further writes me that he has made an arrangement with Harmon T. Wilson, of Hancock County, (Carthage, seat of justice,) in whose hands he wishes the writ that shall be issued by you to be put. From the tenor of his letters I am induced to believe that he has made the same suggestions to you. The only wish of the people of this State is, that this *man*, Joseph Smith, may be brought to that justice which the magnitude of his crime merits.

Respectfully, your obedient servant,
Sam. C. Owens."
[Commander-in-Chief of the mob in Jackson County.]

A steamship of iron, called *The Great Britain*, was built at Bristol, England, at a cost of £90,000. She has six masts, and is 320 feet in length on deck, and is said to be the largest vessel that has been built since the days of Noah.

Sunday, 11th. Ten, a.m., meeting at the Stand.

The following report is from the journals of Elders Willard Richards and Wilford Woodruff:—

"A large assembly of the Saints met at the Temple Stand. Hymn by the choir. Prayer by Elder P. P. Pratt, and singing.

President Joseph Smith remarked—'I am a rough stone. The sound of the hammer and chisel was never heard on me until the Lord took me in hand. I desire the learning and wisdom of heaven alone. I have not the least idea, if Christ should come to the earth and preach such rough things as he preached to the Jews, but that this generation would reject him for being so rough.'

He then took for his text 37th verse of 23rd chapter of Matthew—'O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which were sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.'

This subject was presented to me since I came to the Stand. What was the object of gathering the Jews, or the people of God, in any age of the world? I can never find much to say in expounding a text. A man never has half as much fuss to unlock a door, if he has a key, as though he had not, and had to cut it open with his jack-knife.

The main object was to build unto the Lord a house whereby he could reveal unto his people the ordinances of his house and the glories of his kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practised, must be done in a place or house built for that purpose.

It was the design of the councils of heaven before the world was, that the prin-

ciples and laws of the Priesthood were predicated upon the gathering of the people in every age of the world. Jesus did everything possible to gather the people, and they would not be gathered, and he therefore poured out curses upon them. Ordinances instituted in the heavens before the foundation of the world, in the Priesthood, for the salvation of men, are not be altered or changed. All must be saved on the same principles.

It is for the same purpose that God gathers together his people in the last days, to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, &c. One of the ordinances of the house of the Lord is baptism for the dead. God decreed before the foundation of the world that that ordinance should be administered in a font prepared for that purpose in the house of the Lord. 'That is only your opinion, sir,' says the sectarians. When a man *will* go to hell with his eyes open, it is more than my meat and drink to help him to do as he wants to.

If a man gets a fulness of the Priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord.

Where there is no change of Priesthood, there is no change of ordinances, says Paul, if God has not changed the ordinances and the Priesthood. Howl, ye sectarians. If he has, when and where has he revealed it?

Have ye turned revelators? Then why deny revelation?

Many men will say, 'I will never forsake you, but will stand by you at all times.' But the moment you teach them some of the mysteries of the kingdom of God that are retained in the heavens and are to be revealed to the children of men when they are prepared for them, they will be the first to stone you and put you to death. It was this same principle that crucified the Lord Jesus Christ, and will cause the people to kill the Prophets in this generation.

Many things are insoluble to the children of men in the last days: for instance, that God should raise the dead, and forgetting that things have been hid from before the foundation of the world, which are to be revealed to babes in the last days.

There are a great many wise men and women too in our midst who are too wise to be tanght; therefore they must die in their ignorance, and in the resurrection they will find their mistake. Many seal up the door of heaven by saying, So far God may reveal and I will believe.

All men who become heirs of God and joint-heirs with Jesus Christ will have to receive the fulness of the ordinances of his kingdom; and those who will not receive all the ordinances will come short of the fulness of that glory, if they do not lose the whole.

I will say something about the spirits in prison. There has been much said by modern divines about the words of Jesus (when on the cross) to the thief, saying, 'This day shalt thou be with me in paradise.' King James' translators make it out to say paradise. But what is paradise? It is a modern word: it does not answer at all to the original word that Jesus made use of. Find the original of the word paradise. You may as easily find a needle in a haymow. Here is a chance for battle, ye learned men. There is nothing in the original word in Greek from which this was taken that signifies paradise; but it was—This day thou shalt be with me in the world of spirits: then I will teach you all about it and answer your inquiries. And Peter says he went and preached to the world of spirits (spirits in prison, 1st Peter, 3rd chap., 19th verse), so that they who would receive it could have it answered by proxy by those who live on the earth, &c.

The doctrine of baptism for the dead is clearly shown in the New Testament; and if the doctrine is not good, then throw the New Testament away; but if it is the word of God, then let the doctrine be acknowledged; and it was the reason why Jesus said unto the Jews, 'How oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not,' that they might attend to the ordinances of baptism for the dead as well as other ordinances of the Priesthood, and receive revelations from heaven, and be perfected in the things of the kingdom of God; but they would not. This was the case on the day of Pentecost: those blessings were poured out on the disciples on that occasion. God ordained that he would save the dead, and would do it by gathering his people together.

It always has been, when a man was sent of God with the Priesthood and he began to preach the fulness of the Gospel, that he was thrust out by his friends, who are ready to butcher him if he teach things which they imagine to be wrong; and Jesus was crucified upon this principle.

I will now turn linguist. There are many things in the Bible which do not, as they now stand, accord with the revelations of the Holy Ghost to me.

I will criticise a little further. There has been much said about the word hell, and the sectarian world have preached much about it, describing it as a burning lake of fire and brimstone. But whoever revealed it? God never did. But what is hell? It is another

modern term, and is taken from hades. I'll hunt after hades as Pat did for the woodchuck.

Hades, the Greek, or Shaole, the Hebrew: these two significations mean a world of spirits. Hades, Shaole, paradise, spirits in prison, are all one: it is a world of spirits.

The righteous and the wicked all go to the same world of spirits until the resurrection. 'I do not think so,' says one. If you will go to my house any time, I will take my lexicon and prove it to you.

The great misery of departed spirits in the world of spirits, where they go after death, is to know that they come short of the glory that others enjoy and that they might have enjoyed themselves, and they are their own accusers. 'But,' says one, 'I believe in one universal heaven and hell, where all go, and are all alike, and equally miserable or equally happy.'

What! where all are huddled together—the honourable, virtuous, and murderers, and whoremongers, when it is written that they shall be judged according to the deeds done in the body? But St. Paul informs us of three glories and three heavens. He knew a man that was caught up to the third heavens. Now, if the doctrine of the sectarian world, that there is but one heaven, is true, Paul, what do you tell that lie for, and say there are three? Jesus said unto his disciples, 'There are many mansions in my Father's kingdom (house): if it were not so, I would have told you. I go to prepare a place for you, and I will come and receive you to myself, that where I am ye may be also.'

Any man may believe that Jesus Christ is the Son of God, and be happy in that belief, and yet not obey his commandments, and at last be cut down for disobedience to his righteous requirements.

A man of God should be endowed with wisdom, knowledge, and understanding, in order to teach and lead the people of God. The sectarian priests are blind, and they lead the blind, and they will all fall into the ditch together. They build with hay, wood, and stubble, on the old revelations, without the true Priesthood or Spirit of revelation. If I had time, I would dig into hell, hades, shaole, and tell what exists there.

There is much said about God and the Godhead. The Scriptures say there are Gods many and Lords many, but to us there is but one living and true God, and the heaven of heavens could not contain him; for he took the liberty to go into other heavens. The teachers of the day say that the Father is God, the Son is God, and the Holy Ghost is God, and they are all in one body and one God. Jesus prays that those that the Father had given him out of the world might be made one in us, as we are one; but if they were to be stuffed into one person, it would make a great big God. If I were to testify that the Christian world were wrong on this point, my testimony would be true.

Peter and Stephen testify that they saw the Son of Man standing on the right hand of God. Any person that has seen the heavens opened knows that there are three personages in the heavens who hold the keys of power, and one presides over all.

If any man attempts to refute what I am about to say, after I have made it plain, let him be accursed.

As the Father hath power in himself, so hath the Son power in himself, to lay down his life and take it again, so he has a body of his own. The Son doeth what he hath seen the Father do: then the Father hath some day laid down his life and taken it again; so he has a body of his own; each one will be in his own body; and yet the sectarian world believe the body of the Son is stuffed into the Father's.

Gods have an ascendancy over the angels, who are ministering servants. In the resurrection, some are raised to be angels; others are raised to become Gods.

These things are revealed in the most holy place in a Temple prepared for that purpose. Many of the sects cry out, 'Oh, I have the testimony of Jesus; I have the Spirit of God: but away with Joe Smith! he says he is a Prophet; but there are to be no Prophets or Revelators in the last days.' Stop, sir! The Revelator says that the testimony of Jesus is the spirit of prophecy; so by your own mouth you are condemned. But to the text. Why gather the people together in this place? For the same purpose that Jesus wanted to gather the Jews—to receive the ordinances, the blessings, and glories that God has in store for his Saints.

I will now ask this assembly and all the Saints if you will now build this house and receive the ordinances and blessings which God has in store for you; or will you not build unto the Lord this house, and let him pass by and bestow these blessings upon another people? I pause for a reply."

At half-past two, p.m., I introduced to the congregation Mr. De Wolf, a clergyman of the Episcopal Church, and requested the attention of the congregation in his behalf. He read the 6th chapter of Hebrews, and then kneeled and prayed, dressed in his black clerical gown, which excited some curiosity among some of the Saints. After the choir sang a hymn, he preached from Hebrews, 6th chapter, 1st and 2nd verses, touching on such

principles only that are acknowledged and received by the Church. In his closing remarks, he observed—"I may never meet you all again this side of the eternal world; but I will appoint a meeting—i.e., when the Lord Jesus shall descend with his angels to call the dead from their graves, and sit in judgment on all the world."

A Conference was held at Lima, and the Branch re-organized, under the direction of Elder H. C. Kimball; Isaac Morley, President; Walter Cox and Edwin Whiting, Counsellors; Gardiner Snow, Bishop; Clark Hallet and Henry Dean, Counsellors; William Woodland, Solomon Hancock, James C. Snow, James Israel, Edmond Durfee, Daniel Stanton, Moses Clawson, Joseph S. Allen, Philip Garner, Henry Ettleman, Reuben Daniels, and Horace Rawson, High Council; James C. Snow, Clerk of the Branch.

During the appointing of the High Council, Elder Kimball made some general remarks upon the Word of Wisdom.

He commenced by saying that he always despised a penurious principle in any man, and that God despised it also; for he was liberal, and did not look at every little thing as we do. He looked at the integrity of the heart of man. He said some would strain, nip, and tuck at the Word of Wisdom, and at the same time they would turn away a poor brother from their door when he would ask for a little meal for his breakfast. He compared it to the man that was stretched upon the iron bedstead: if he was too long, they would cut him off; if he was too short, they would stretch him out. And again, he said, it made him think of the old Indian's tree, which stood so straight that it leaned a little the other way, and the best way was to stand erect.

In the after part of the day he renewed the subject by saying that he did not wish to have any one take any advantage of what he had said, for he spoke on general terms; but said he had always obeyed the Word of Wisdom, and wanted every Saint to observe the same. He said that, when he was in England, he only taught it once or twice in public, and the Saints saw his example and followed it. So likewise when the Elders go to preach, if they will observe the Word of Wisdom, all of those will whom they bring into the kingdom; but if they do not, they cannot expect their children will, but they will be just like themselves; for every spirit begets its own. Neither will such Elders be able to do much good; for the Holy Ghost will not dwell in them, neither will the Father nor the Son; for they will not dwell where the Holy Ghost will not, and neither of them will dwell in unholy temples. He said that he wanted wise and honourable men to fill responsible offices who were worthy. He then closed this subject by recommending the Saints to observe the counsel of President Morley. He made some very appropriate remarks with regard to the Temple and Nauvoo House.

Elder William Curtis was appointed to go with Elder Aaron M. York to the State of Maine.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 2, 1859.

PENNY FUND BOOKS.—We sent out with last week's parcels of *Stars*, for distribution among the Branches, a set of Penny Fund books, arranged after the manner of the Teacher's book, and to be used by the Teachers or other Elders whose duty it is to visit and instruct the Saints and collect their weekly moneys to be deposited for their emigration. We have ever sought the welfare and prosperity of the Saints, and have endeavoured in all things to study their real and best interest, and devised means for its promotion. It is with this view, and in order to stimulate the Saints to renewed exertion in behalf of their deliverance from these lands, that we have got up these books; and we deem it to be the duty of all the Saints to be as punctual and careful to have a certain amount set to their credit weekly in these books as they are to have their Tithing entered in the Teachers' books. We are persuaded, if the

Saints will give this matter their serious consideration and begin at once to practically carry out with energy and perseverance the counsels and instructions they have received upon the subjects of emigration and economy and of saving and laying by their means for that purpose, that the time is not far distant when at least nine-tenths of the industrious and faithful Saints will have it in their power to emigrate, and upon their own honestly-earned means. We shall look for the Saints one and all to begin at once and have an account opened in those books, and to be as particular and faithful in having an amount entered to their credit weekly as they are in paying their Tithing; and we would urge the Saints to learn and practise economy in *all* things, so that the sum thus credited may be as large as possible.

And particularly would we urge the Saints to commence the practice of economy by at once and for ever abandoning the habit of living before their means, or, in other words, of procuring the week's supplies upon credit, and paying up when pay-day comes round. You will, at the least calculation, thus save on an average 4d. on every shilling you lay out in that way for family supplies. You who procure your supplies on a credit of even one week pay on an average of at least 25 or 30 per cent. more than you would pay for the same articles if you went with the money in hand ready to pay for it at the time. You would not then be confined to any particular shop or shops, but could go where you pleased and could do the best. You would have the advantage of being in a position to make one-half of the bargain. We are confident that we speak within bounds, and, if anything, below the mark, when we say that eight shillings cash in hand will go as far towards serving a family as twelve shillings on a week's credit will do. In this way, from four to eight shillings per week is *entirely lost* to the family, which, with the cash-in-hand system, might be added to their deposits for their emigration over what they already manage to put by, and they would be equally as well and comfortably provided for. This, in the course of a year, would amount to from £10 to £20 saved, which is now, so far as the poor labourer is concerned, no better than thrown away. So far as any benefit which he really derives from it is concerned, he might as well take that amount from his year's earnings and cast it into the sea, or otherwise destroy it.

Is it not an evil—nay, is it not a *sin* for the Saints thus to toil and squander their earnings, and deprive themselves of the blessings and comforts which this money, with a little economy and management, might procure for them, or by the aid of which they might soon deliver themselves from this land and gather home to Zion? We call upon all those Saints who are practising this most disastrous and ruinous policy to abandon it at once, if they desire the favour and blessing of the Lord on their labours and endeavours to effect their deliverance from these lands.

The command is, "Gather to Zion," and the Lord will not hold him guiltless who thus squanders or misapplies the means that ought to be employed to effect the gathering and promote His cause on the earth.

There is another ruinous practice many have become habituated to, and which they *must abandon*, if they would secure the blessing of a temporal salvation: that is, pawning their wearing apparel or other goods. They must cease patronizing the pawn-shops and loan societies, and save the very heavy tax which they are weekly or monthly paying those shops, if they ever expect to rise above their present poverty and destitution. Individuals may possibly have been temporarily relieved by those shops, but it has been at a great sacrifice, and in the end it has only tended to involve them in still greater embarrassments.

We earnestly call upon the Saints who have subjected themselves to this ruinous custom to break their fetters at once and free themselves from every such embarrass-

ment, and put the amount thus saved weekly or monthly or yearly, as the case may be, to the amount they may otherwise lay by for their emigration. If they will do this, they will be astonished to see how fast the sum will accumulate.

We would also recommend the Saints to add to their regular weekly amounts which they put by for their emigration the amount of a day's wages each month. A little extra exertion and economy or self-denial *every day* will enable them to accomplish it with ease. If the self-denial or economy be practised *every day*, it will scarcely be felt. We have already proposed this in some of the Conferences that we have visited, and it has been received joyfully, and we believe it is already in operation. We confidently expect a large increase in the amounts deposited this year by the Saints on account of their emigration, and that thousands will through this arrangement be in a condition to emigrate next year.

Lay hold of this matter, then, with faith and a firm determination to effect your deliverance, and the blessing of the Lord will be upon you and crown your efforts with success.

VISITS AMONG THE CONFERENCES.—Since our return from the Continent last November, we have visited and held Conferences in Cardiff, Nottingham, Sheffield, Liverpool, Birmingham, Coventry, Manchester, Edinburgh, Cheltenham, Hull, Macclesfield, and London. These Conferences have been well attended—most of them to full and overflowing houses. We have been much pleased to witness the almost universal good feeling and understanding that exist among the Saints, and the increased desire manifested by them to understand the principles and requirements of the Gospel, and their zeal in keeping the commandments of God and walking in the counsels of the Priesthood. Their faithfulness is drawing down the blessings of heaven upon them, and the Lord is prospering them exceedingly. We are gratified to witness the increased confidence, faith, and union of the Saints, and the consequent joy and happiness they experience in living and practising the principles of their holy religion. We are also glad to see a steady increase of individual deposits for emigration, and confidently anticipate that there will be a great work accomplished in that respect this season.

The amounts sent in by the Conferences monthly is steadily on the increase. This is gratifying, inasmuch as it evinces a growing earnestness on the part of the Saints to gather with the people of God in Zion, as also that they are beginning to have correct views of the importance of emigration and the manner in which it is to be brought about; and it proves that our counsellings on the subject have not been given in vain, but have been appreciated, received, and acted upon in the spirit in which they were given. A steady perseverance in this course will result in the temporal and spiritual salvation of the Saints.

WORK OUT YOUR SALVATION.

BY ELDER G. D. KEATON.

Judging from the conduct of some of the Saints, it would seem that they expect to enter the celestial kingdom merely because they are members of the Church and do not commit sin. But it is not enough for us to be merely nominal members of the Church of Christ. We should not allow ourselves to be lulled to sleep, fancying that we are secure—that our salvation is certain because we have professed faith in the Gospel, been baptized for the remission of our sins, and received

the laying on of hands for the gift of the Holy Ghost. We should remember that we have not yet made our calling and election sure, but have only commenced to walk in the way that leadeth unto eternal life. We have our salvation yet to work out. A rugged path is still before us—a life of trials, difficulties, and temptations; and it will require all the faith, patience, perseverance, and energy that we can command in order to overcome. Yet none need despair; for God will help all who are humble, persevering, and obedient to counsel.

At present we are but as newly born babes in the Gospel. If we would become perfect men and women in Christ Jesus, we must seek to know ourselves—to find out our own failings and imperfections, and overcome them. We should ever wage a vigorous and determined war against all our evil propensities and rebellious appetites. We should never attempt to justify ourselves in our faults by saying, "We are not perfect." It is our privilege to be as perfect in our sphere as God is in his. If we know that we are not perfect, we should endeavour to become so. Jesus says, "Be ye perfect, even as your Father in heaven is perfect."

It will be useless for us to acknowledge our faults, unless we put them away; for in that case we should be no better than the stereotyped sectarians, who, without any reformation, meet together Sabbath after Sabbath and say, "Lord have mercy upon us, miserable sinners. We have done those things that we ought not to have done, and we have left undone those things that we ought to have done, and there is no health in us."

We should never lose sight of the object we have in view—viz., salvation; and to secure this, we must attend faithfully to our duties, mind our own business, and press forward in the work of the Lord. We must not—indeed, we cannot stand still; for if we are not improving, we are going backwards. We have no time to lose. Every moment should be improved; for we have none too much time to prepare ourselves for that which is to come; and if we do not do it, we shall surely suffer loss. We should be constantly on the alert, lest in an unguarded moment our feet should slip, and we should do that which would bring us sorrow and cause our brethren to lose confidence in us. If others do wrong, we should not follow their example, nor should we stumble at the doings of others. If we have enemies who would slander and otherwise persecute us, we need not fear them, if we do right. If, in the providence of God, we should be placed in adverse and trying circumstances, or be called to see troublesome times, let us still be patient and persevering, remembering that this is the day for the trial of our faith and patience, and that after the trial of our faith comes the blessing. One reason why many have apostatized is because they lost sight of the prize they had in view and allowed adverse circumstances to overwhelm their minds, depress their spirits, and absorb their whole attention. They then began to act as though they were living only for this life, and having forgotten the Lord and his commandments and promises, they lost the light of the Holy Spirit and fell into darkness.

To the commandments of God we should pay strict attention,—not only to that class which forbid us to do wickedly, but also to those which command us to do good, to worship the true and living God, to love our neighbour as ourselves, to labour to dissipate the clouds of darkness which hang over the benighted minds of our fellow-creatures, by showing them the principles of life and salvation, and, in short, to live by every word that proceedeth out of the mouth of God.

There is a work for us all to do in the cause of righteousness, and there is plenty of room and opportunity for us to do it. If we would have an exaltation in the kingdom of God, we must work for it. It is written that all men will be rewarded according to their works. There is no praise or reward due for merely abstaining from evil. The reward is for doing works of righteousness. If we do not labour to do good, Jesus cannot and will not say to us, "Well done, good and faithful servants," &c.

It should be our delight to do good, not merely because we hope to be rewarded for it, but because it is right and Godlike. We should not refrain from evil merely from fear of the penalty, but because it is wrong. All kinds of wickedness are hateful in the eyes of every faithful Saint.

We have to prepare ourselves for the society of perfected and exalted beings

who are far in advance of us at present, and that because they possess greater intelligence and live by higher laws. If we would become fit to dwell with them, we should seek to get an understanding of principles, even the laws of the celestial kingdom, and reduce them to practice. As we find out and overcome our own imperfections, and learn and practise the laws of God, so shall we approximate to the position of celestial beings.

In order for an ignorant and uncultivated man to become a fit companion for an educated and well-informed gentleman, his mind must be cultivated—he must be taught and instructed: so we, in order to become companions for heavenly and perfected beings, must cultivate and improve our minds, our time, and our talents, and seek after intelligence. Then how eager ought to be our desires, and how indefatigable our endeavours to attain higher degrees of perfection!

CORRESPONDENCE.

ENGLAND.

6, Richard-street, Limehouse Fields,
London, 13th March, 1859.

President Calkin.

Dear Brother,—The last letter you published from me in the *Star* was written in Edinburgh under the date of October 17th, 1858. Since then I have had the pleasure of visiting the following Conferences—Carlisle, Newcastle-upon-Tyne, Durham, Liverpool, Sheffield, Nottingham, Cheltenham, Birmingham, Reading, Southampton, South, Wiltshire, London, Kent, Essex, and four of the Welsh Conferences, and several of them more than once. Being not merely a casual observer of the proceedings of the brethren engaged in the work of the ministry, but, like them, personally responsible for the practical observance among the Saints of the counsels sent forth by the Presidency, and having myself to see that those counsels are laid before the Saints in the London Pastorate suited to the circumstances and capacity of each individual member, I am enabled to form a better idea of the spirit and progress of the Saints in the Conferences which I have had the privilege of visiting.

Greater union and more real freedom of spirit never did exist among the Saints in the British Mission than at the present time, as is clearly manifested by the prompt response made to every call and the faithful observance of the precepts of the Gospel. It is a real pleasure to labour among them, because all are so willing to do right and to keep the commandments of God as far as they understand them. To ensure a continuance, with an increase of present prosperity, the presiding authorities of Pastorates and Conferences only require to remain humble, ready to receive every word of counsel imparted to them, and to be firm, yet wise in the administration of the Gospel law among the people, avoiding partiality. And as they expect others to be punctual and attentive to every duty in its time and place, cultivating a liberal and forbearing spirit with the natural weaknesses and imperfections of the Saints, so must they seek to possess themselves of all the attributes that belong to "a real representative of the Most High." We begin to realize that our religion is really a practical system, and that every member has a portion of the great work of the latter days to perform; and we are strong in the faith that they are able to do the work expected of them. One by one, we find the errors of our infancy in the Church taking their departure from among us. Instead of expecting some rich, benevolent brother to embrace "Mormonism" for the express purpose of emigrating the poor from these countries, or a gold mine to miraculously open itself in our path, the Saints literally believe the doctrine of "working" out their own salvation, even if it should be with "fear and trembling." This doctrine of self-reliance will do more towards the development of the true character of the Latter-day Saints than any event that has ever transpired since the introduction of the fulness of the Gospel in this Mission. Industry, economy, and liberality, combined with the spirit of self-control and a strict attention to the improvement of the mind, with a proper cultivation of the

talent possessed by each individual member of the Church, will, under the direction of the Holy Spirit as it flows through the channel of the Priesthood, soon effect the deliverance of the Saints both temporally and spiritually. Your judicious distribution among the Conferences of humble but practical men, to superintend the working out of the plans devised for the general good, will bring blessings upon your head and salvation to thousands of the Saints in these lands who have heretofore imagined themselves powerless in the working out of their own salvation. I assure you that you have the confidence of the Priesthood and the hearty co-operation of all Saints over whom you preside in bringing about the purposes of our God in the British Mission. I am satisfied that the spirit of progress is with the Saints, and their prompt obedience to the requirements of their leaders may be relied upon. That the blessing of Heaven may continue to be with you and prosperity attend your labours is the constant prayer of

Yours, faithfully,
J. D. Ross.

"LIVING AT THE SALT LAKE."

(From the *Birmingham Daily Post*, March 17, 1859.)

"The following is a copy of a letter just received from the Mormon Territory:—

"Draper Villa, Utah Territory,
Jan. 25, 1859.

Dear Father and Mother,—I received your note, which was enclosed in William Humphrey's letter, a few days ago. I was glad to hear of your good health, and feel to congratulate my brother William on his success in married life. He is, indeed, more successful than I in this matter; but, on the other hand, I am afraid he will always be a poor man.

Labourers' wages are so small in England that it seems to me now that I could not live upon so small a sum per week as many people do. I will now contrast my position with his. We will say that William gets 12s. or 14s. per week. Out of this he has to pay house rent, provisions, and clothing; and if he should happen to be sick a week, he has to go in debt for rent and provisions. I have no house-rent to pay, because I live in my own house. If I should be sick a week or a month, I should not have to go in debt for provisions, because I always have them from one to two years beforehand; and I anticipate before long to make my own clothing from my own sheep. I have been in the Valley a little over five years. When I came in, I was penniless and among strangers, but now I am better off than I should have been in England all my life.

My landed property, cattle, and sheep are worth £160; and if my crops had not been destroyed by insects, I should have been worth twice that amount. It would have given me great satisfaction if William had taken the course his brother David did; then he would have laid the foundation of a living in this world, and eternal life in that which is to come.

Dear father, you say that the Devil is at work in Shrewsbury. I presume, if he was not, that it would be the only place free from his influence. I expect it will be a continual warfare until wickedness is destroyed and the 'kingdoms of this world have become the kingdoms of our God and his Christ.'

There is some talk of a large number of missionaries being sent to Europe next spring; but I have not heard anything about the emigration by the aid of the 'Perpetual Emigration Fund' opening the present season.

If the Lord prospers my crops this season, I anticipate sending for you when the emigration opens. I wish you were here now, for in the spring I shall be very busy. We have had a very hard winter up to this time; frost has not been out of the ground for the last nine weeks: but when it does break up, we shall have to put in our best licks, plough, sow, and, I trust, joyfully reap. We never get any more money than what is sufficient to buy our clothing. Henry, brother to William Humphrey, has removed to Springville. I have not seen him since I delivered his letter to him.

If William can only get to St. Louis, he can hire as a teamster to a merchant train, and get 30 dollars a month for driving.

The mail has just come. I cannot write any more. Farewell!

David James."

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 210.)

It would be in vain to attempt a description, by language alone, of this stupendous monument of human labour; or, whether viewed as a structure entirely of workmen's hands or as a natural mountain, terraced from top to bottom,—in either case, the grandeur of the design and its entire accomplishment cannot but fill the beholder with astonishment and admiration; for not only does it cover more ground than any pyramid in the known world, but it is incomparably higher; and, being in the form of a cone, with a spiral terrace winding around it from bottom to top, and covered as it now is and probably always was, to some extent, with verdure to its very summit, is far more beautiful than any square-based pyramid of barren rock can be. It must not be supposed, however, that it still stands in all its original beauty, unscathed by the bitings of time and the corrosion of centuries. On the contrary, its primeval beauties, like its builders, are all gone, but its sullen grandeur and wild magnificence remain; and though time may often whet his scythe to mow this structure down, unless the changes work with or call to his aid an earthquake, he will find something for ages yet in the Valley of Mystery that will turn its edge. An accurate description of its construction and dimensions will be given when we shall have made a more minute examination of this most remarkable and colossal structure. Having visited the four other most prominent objects in the valley—two on the north and two on the south of this, we find a field open before us, so extensive that its very magnitude is almost discouraging. For, in addition to the seven immense structures that form the principal feature of the valley, when viewed from the surrounding heights or summit of the plain, there are numberless objects of startling interest to be met with in almost any direction we choose to cut our way. Broken columns of stones, obelisks, with monuments of every conceivable shape, many of them covered with hieroglyphics, some almost totally obliterated, while many remain as perfect as could be desired, fill this vale with such a complication of wonders, that, to a mind desirous of knowing the whole history of its race, its mighty and unparalleled magnificence, its final decline and total ruin, it presents so vast a field for study and contemplation as almost to induce a wish that they were not half so numerous as they really are. Omitting everything like a further description, without the accompanying drawings, I shall briefly say a few words in reference to the time in the early history of the world when this people had an existence. No one will dispute the existence of the Egyptian pyramids; no one will deny that, through the indefatigable labours of a Champohion, the hieroglyphics they present have been most accurately deciphered, and that what was once a mystery is now no longer such. Here, then, is the connecting link between the time of the final destruction of this people and the characters then in use with those that bear a date long anterior to them. Enough has already been deciphered from the pyramid of comparatively later origin to show that it was constructed not far from 1,300 years before the Christian era, and contains the well-connected history of at least 100 years before, and more than 400 years subsequent to its erection; and during this period of only 500 years there were introduced, particularly towards its close, characters utterly unknown to the Egyptian people, and yet easily understood when taken in connection with those that precede. In this way, and in connection with numerous other inscriptions upon tablets discovered in a place that seems to have been a repository of their records, a chain of incidents identical with, and which in fact becomes their history, is traced down even to the second century of the Christian era, and closing with a record of events the most startling and truly terrible that ever befel any nation of intelligent, happy, but inoffensive people. But how are we to remove the stumblingblock that is presented, when from our starting point we trace backward as unequivocally as we have forward the history of a people who, like the Chinese, date their era long before the flood? Shall we deny the literal meaning or translation of hieroglyphics that have everywhere received the sanction of the learned? As well might we deny the existence of Na-ha-go itself or the pyramids of the Nile. Or must we believe a part and deny all the rest? and that part believe a mere point of time in comparison with the whole, and that only believe because we have corroborative testimony in similar structures and records in ancient Egypt. That America was peopled long anterior to the Eastern continent I will not pretend to

say, but will leave it for all who feel disposed to look at the evidences of its far higher antiquity that we shall present, and then to judge for themselves. . . . In my next that I send you, which may possibly reach you in about 60 days, I shall continue a description of the most remarkable objects that everywhere meet the eye, as day by day we continue our researches in the Valley of Mystery."

(To be continued.)

PASSING EVENTS.

GENERAL.—Despatches from Algeria announce that unusual excitement prevails among the Arabs, and that a demand has been made upon France for military forces. A telegram from Madrid states that the Spanish Government has given orders for the definite settlement of the Mexican question, that an imposing squadron is being organised, and that great preparations for war are in progress. A telegram from Marseilles reports that 150,000 men have died at Jeddo, the capital of Japan, in one month, of cholera. A military conspiracy has been discovered in Parma. Advices from the Caucasus state that on the 19th Feb., the Russian General Jeffdorimoff, with his *corps d'armee*, laid siege to the fortified town of Weden, Schamyl's capital.

AMERICAN.—The 35th Congress terminated its sittings on the 7th ult. Advices from St. Kitts state that a strong shock of earthquake was experienced there on the 24th Jan. Despatches from St. Louis, dated March 3rd, report that a fight had taken place between a band of Apache Indians and a detachment of U.S. troops, in which the latter were worsted.

MEMORABILIA.

TEST ACT.—The Test Act, which was framed by a Protestant Government and was originally levelled against the Roman Catholics, and afterwards operated against Dissenters, (but is now repealed,) excluded all persons from filling public offices except they partook of the sacrament at the Established Church.

BILLS OF EXCHANGE.—A bill of exchange is an order drawn by one person upon another at a distance, directing him to pay a certain sum to the person assigned in the order. The creditor, who is thus the "maker" or "seller" of the bill, is called the "*drawer.*" The debtor on whom the bill is drawn is called the "*drawee;*" and by his "honouring" the bill, or accepting it and engaging to pay it when due, he becomes the "*acceptor.*" The person to whom the bill is made payable is called the "*payee.*" By indorsing the bill, or writing his name on the back, he, however, can transfer it to any other person, and is thence called the "*indorser,*" and thus becomes responsible for the bill. The person to whom the bill is assigned by indorsement is called the "*indorsee.*" Any person who may be in possession of the bill at any time is called the "*holder.*" An *inland* bill of exchange is a bill drawn by one person upon another residing in the same country: a *foreign* bill is one that is drawn by a person in one country upon one residing in another.

POETIC MEASURES.—The measure of any description of poetry is determined by the kind of feet used, each of which consists of either two or three syllables, which are either long or short, or, in other words, accented or unaccented. There are eight kinds of feet, called the Trochee, the Iambus, the Spondee, the Pyrrhic, the Dactyle, the Amphibrach, the Anapæst, and the Tribrach. The first four of these are dissyllabic, and the last four trisyllabic. In the Trochee, the first syllable is accented; in the Iambus, the second; in the Spondee, both; and in the Pyrrhic, neither: in other words—in the Trochee, the first syllable is long, and the second short; in the Iambus, the first is short, and the second long; in the Spondee, both are long; and in the Pyrrhic, both are short. In the Dactyle, the first syllable is accented; in the Amphibrach, the second; in the Anapæst, the third; and in the Tribrach, neither: in other words—in the Dactyle, the first syllable is long, and the second and third short; in the Amphibrach, the first is short, the second long, and the third short; in the Anapæst, the first and second are short, and the third long; and in the Tribrach, all are short. The feet most commonly used in versification are the Trochee, the Iambus, the Dactyle, and the Anapæst. The number of accented syllables in a line or verse determines the number of feet; and the nature of the feet which most distinguish or chiefly compose the verse determines its measure and name—as Trochaic, Iambic, Dactylic, Anapæstic, &c.